

LANTERN SUMMER 1974

BORDERLINE SCIENCE INVESTIGATION GROUP

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INTRODUCTION

This edition of LANTERN marks the fourth of the new-look magazines announced last Autumn. Perhaps it would be fitting to comment here on the progress of the magazine since then. Unfortunately the report is not as rosy as we would have liked it to have been. The reception of LANTERN has, by and large, been very good and it has provoked on the whole, favourable comment. However, as with most things these days, its continuation depends upon money, a situation which we in the BSIG are powerless to alter!

The ideal situation would be for the magazine to pay for itself, with the money from the sales covering the production costs, a position which unfortunately we have yet to achieve and so, as we have said before in this column, the difference has to be made up from our very limited funds. Sad to say, that if this situation continues for another 3 editions or so we shall, because of other demands on our funds, be forced to cease production at least for a time. What money we do have must, first of all, be channeled into our research. The only way to overcome this unfortunate situation is to sell more copies of each edition, another 50 or so and we can make ends meet. We in BSIG have every faith in the continued existence of LANTERN and so we appeal to you, the reader, after thanking you for buying this copy, to tell your friends of it and from where they are able to obtain copies.

Unfortunately this present situation has not been improved by the fact that we have recently lost one of our few retail outlets in Lowestoft, namely Conroys in Suffolk Road, and so we become even more dependant on sales by individuals. If you feel that you can sell LANTERN, no matter how few copies, the editors would be very pleased to hear from you. Unfortunately we can offer you nothing for doing this, save the knowledge that you will help prevent the magazine coming to an untimely end. Perhaps this would be an opportune time to thank all the people who have sold copies in the past for their help.

We could of course increase the price of LANTERN, but this we are reluctant to do because, if we can sell 85% of all that we print, then 10p is more than adequate. If any one has suggestions regarding the continuation of LANTERN we, the editors would be very pleased to hear them.

In conclusion, a brief resume of the contents of this edition. We have attempted to make this an outdoor edition, first of all we have an interesting article on Leys and the Old Straight Tracks, what better way to spend a balmy summer day than to follow these alignments on the ground and to test their authenticity. A 'special' full-length article on haunted churches in East Anglia is also offered, giving an interesting cross-section of the ghost-lore of our churches, all of which are well worth visiting. The bells of Dunwich figure in the next article, Dunwich being worth a visit regardless of whether you hear the bells! Most of the usual features are also included and COMMENT offers some interesting ideas on the Aldeburgh UFO mentioned in LANTERN 3. Finally, as usual, the editors welcome correspondence of any sort, the address to write to is on page 8.

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GRAPHICS: LESLEY BUNN.



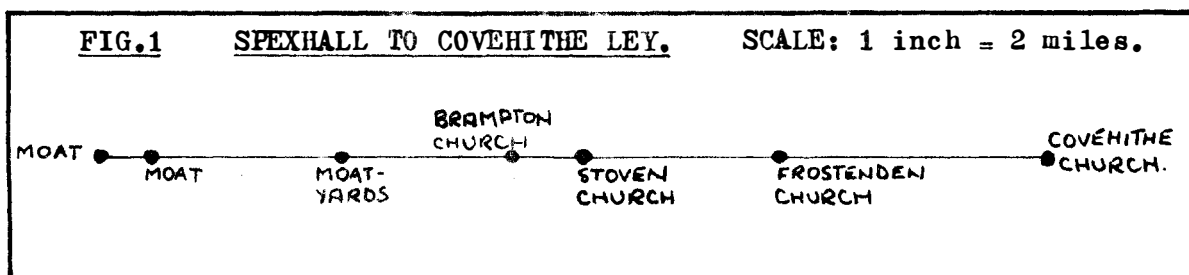
THE SEARCH FOR THE STRAIGHT TRACK

The face of the eastern landscape, along with that of every other region of Britain, has changed greatly over the thousands of years that we have lived upon it. It is still changing now, perhaps faster, more irrevocably. What then is the use of a search such as this one?

The Herefordshire of Alfred Watkins' day was still relatively unspoilt and wild when he discovered the existence upon the earth of a network of trackways, marked by churches, moats, standing stones and the like. These tracks he called LEYS, and he believed them to have been laid down originally in pre-Neolithic times. The gist of his idea was this: If you take a map (preferably The Ordnance Survey 1 inch to 1 mile) of almost any area in the country, you are likely to find that ancient sites tend to fall on exactly straight lines that could run for miles across the countryside. A good example of such a line would be one starting on a prominent hilltop, and striking on its arrow-like path such things as an old church or two, a burial mound, a moated hall, the ruins of a castle, perhaps a market cross and ending on a mountain peak. That, I think, would be classed as a classic example in any ley-hunters book, but it shows that the general aim was for pre-historic man to walk from one place to another without getting lost, by sighting on visible land-marks that were placed in straight lines. Watkins offers full and very convincing proof of his theory, in his book 'The Old Straight Track' first published in 1925.

Of course, his theories are still widely ridiculed by archaeologists and historians alike, but it is an undeniable fact that these alignments do exist. It is their purpose, if indeed they have any, that is in dispute. Anyone can prove the existence of Leys to themselves simply by looking carefully at a map, with a ruler and sharp pencil in hand.

Our region of the country is less well-endowed with mountains and ancient sites than that of Watkins, and it is being built upon at every opportunity. However we can still trace a few Ley lines. I'd like to illustrate this now with one or two examples from different areas of the Lowestoft sheet of the OS 1" map and then with an area where the lines are thickest on the ground. It should be borne

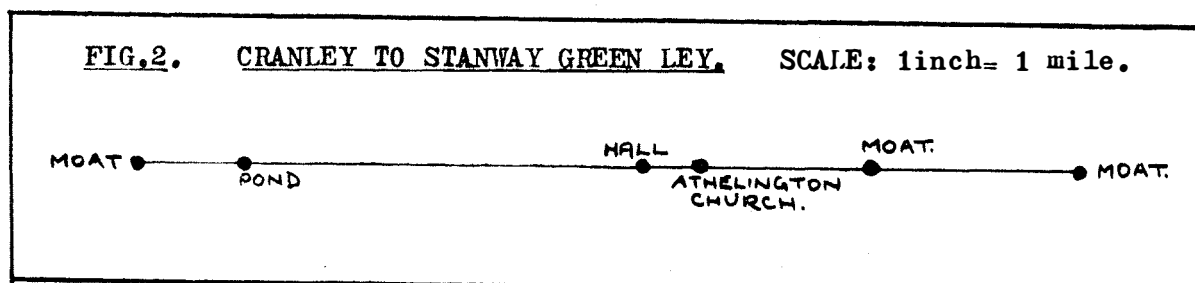


in mind, especially if any reader decides to try his hand at searching for straight tracks, that 4 points are the very minimum for an alignment to be classed as a Ley, and that some researchers nowadays tend to be more strict and ask for at least 5. The points ought to be exactly on the line and a hard, sharp, pencil should be used when drawing in the alignments.

First of all there is a 4 point Ley which starts at TOPCROFT CHURCH and encounters two MOATS, before it ends at BROOME CHURCH. Watkins states that, although not strictly acceptable, old ponds, where they fall on a line, should be considered. Bearing this in mind, where this Ley passes through Hedenham Park, it hits such a oval pond. Another Ley also heads north-east from this last church, through two MOATS, to BERGH APTON CHURCH.

Only pre-reformation churches count in Ley-hunting, since before the great social change around 1600, a great many churches were built on ancient pagan mounds or temples.

Crossing to the other side of the river Waveney, a Ley (Fig.1) stretches for

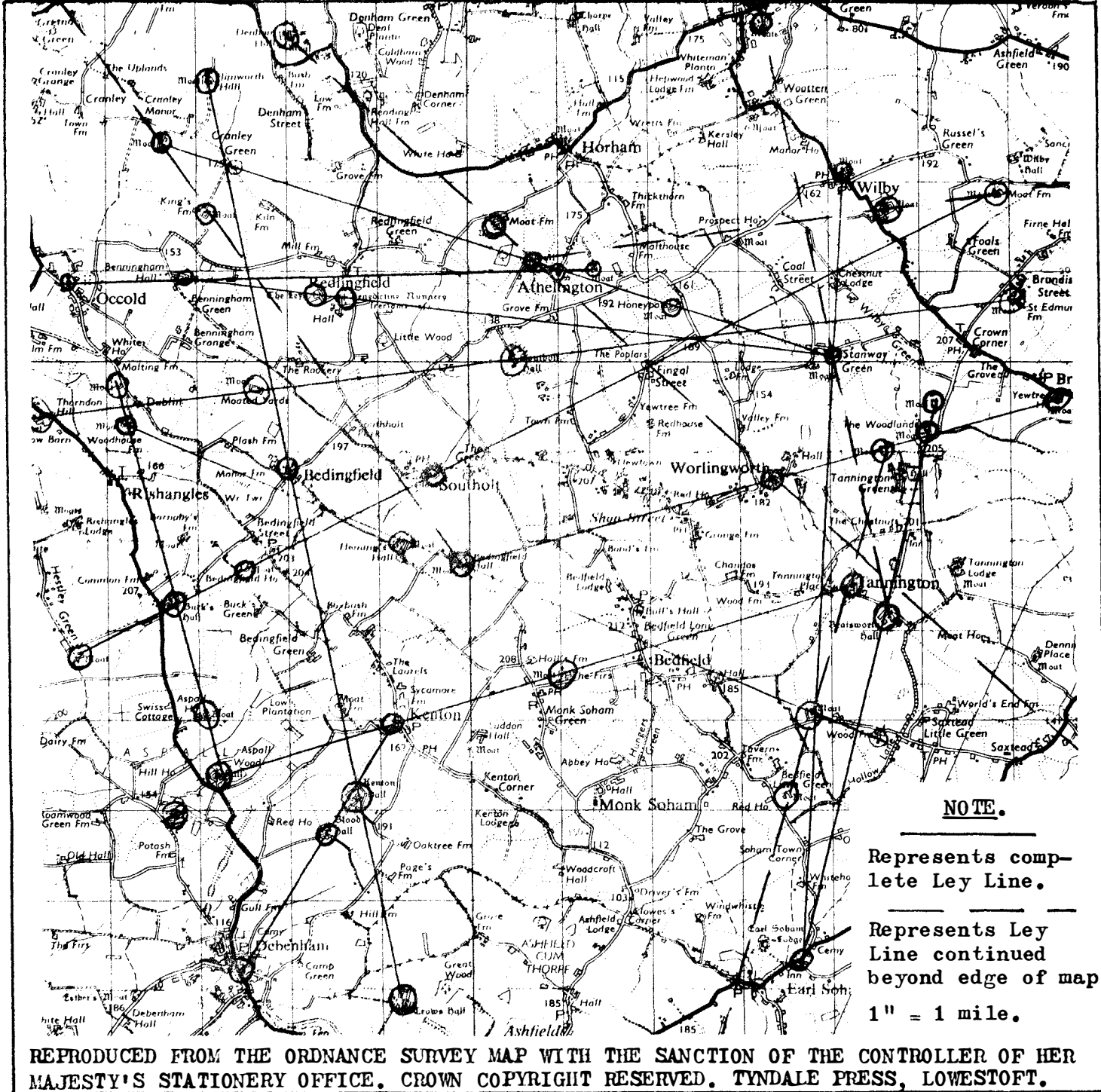


almost 9½ miles from a moat near SPEXHILL to COVEHITHE CHURCH, TAKING IN ON ITS way, a MOAT at the nearby Hall, BRAMPTON, STOVEN and FROSTENDEN CHURCHES, and a MOAT YARD at WESTALL.

Another line in a different part of the map begins at a MOAT near CRANLEY, (FIG.2) hits a POND, a HALL, MOAT and CHURCH at ATHELINGTON and ends at a MOAT in STANWAY GREEN, all within 5 miles.

A 5-point Ley near SAXMUNDHAM only stretches for 3¼ miles, from a MOAT and CHURCH at KELSEA, through CARLTON CHURCH and BENHALL CHURCH, to end with FARNHAM CHURCH.

These are only a few examples of the many dozens of Leys that I have found so far on this particular map. There are no doubt many more still to find. The south-



western corner of the sheet seems to be the most fruitful so far in terms of Leys, and it is from there that I have taken the sample on the map above.

If Ley lines are not just a mass of coincidences, then perhaps it would be possible to trace the way that the system has, over thousands of years, evolved, (or is it de-evolved?) into our present pattern of roads and paths. The Neolithic nomads who used these tracks needed no metalled roads, nor any compasses to find their way with. The greenways were there, laid out partly by nature, with a big helping hand from Man. As the land changes, so the maps change. Surely we should search harder for the straight tracks before they have all gone?





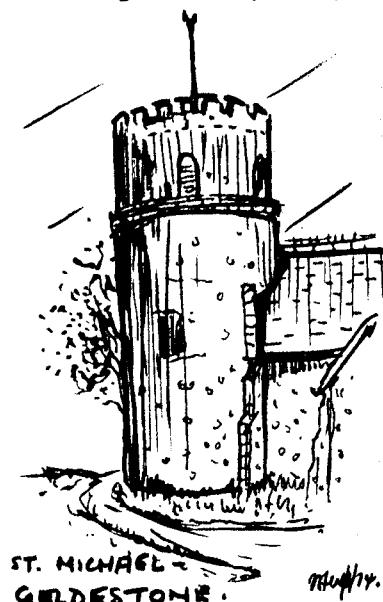
HAUNTED CHURCHES OF EAST ANGLIA



This article is, by way of a change, intended to be a short 'guide' to some of the churches in our region which are reputed to be haunted. This list is by no means complete, but contains a cross-section of types and locations from the four corners of East Anglia. Some of the hauntings referred to are of the 'legendary' kind, that is to say that, although belief in them is probably common in the area, the ghost itself has not been seen for many a long year. This is not the case with all the stories where some of them have been substantiated quite recently.

Perhaps this article will prompt some readers to visit the churches mentioned and, regardless of whether or not they meet with the ghost in question, they will never the less find the church interesting and well worth the visit. Please remember however that all of the churches mentioned in this article are still used, so please treat them and the surrounding churchyards with the respect that such places demand.

ST. MICHAEL, GELDESTON, NORFOLK: Although the ghost here does not exactly haunt the church itself, the churchyard does figure in the story and so is certainly worth including. This story is recorded in the book 'In the footsteps of Borrow and Fitzgerald' by M. Adams, which recalls: "A shallow pond which often over-flowed and made the road impassable, was widened and in the mud was found a skeleton, around the neck of which was chained a circular piece of mill-stone. The rector of Geldeston decreed that the mill-stone should be removed and the skeleton buried in the churchyard. Alas! the removal of the stone was a fatal policy for the ghost, relieved of this spiritual anchor, arose from its' grave and may often be seen wandering about the piece of glebe between the churchyard and Lover Lane. It is never seen in the churchyard or by anyone in the churchyard, that being consecrated ground, but on and about the unhallowed glebe it walks, with a clanking of ghostly chains."



ST. MICHAEL -
GELDESTON.

Another phantom which is said to haunt the vicinity of the church, is a large black 'Shuck' dog, known locally as the 'Hateful Thing'. It is said to come down Lovers Lane and to disappear through the churchyard wall.



ST. ANDREW. COVEHITHE

ST. ANDREW, COVEHITHE, SUFFOLK: The graveyard surrounding the ruins of this once magnificent church, which has recently been declared redundant, is reputed to be haunted by the apparition of a woman, dressed all in white, her face is said to be completely 'blank' and featureless!

ST. PETER, SPIXWORTH, NORFOLK: Traditionally, the ghosts of William Peek and his wife are said to rise from their tomb in the church at midnight and to wander about the church and its' grounds.

ST. MARGARET, LOWESTOFT, SUFFOLK: This church has two ghosts, although one of them was not seen in the churchyard, but just outside on the road. It has been included here because it is probably an original story and also an unusual one.

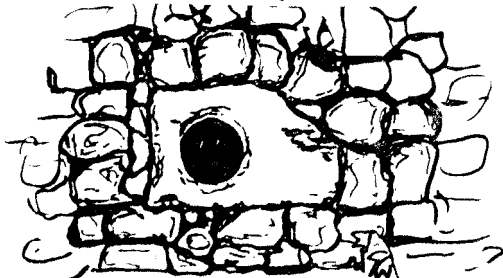
Some sixty years ago a local woman and her sailor boy friend were out walking one evening. They were in the vicinity of the church which in those days was standing in the fields, and the now busy roads were nought but country lanes. as the couple turned the corner, onto what is now Oulton Road, a strange figure suddenly appeared in front of them. He was dressed, as the lady would later recall, like 'Guy Fawkes', wearing a tall hat and a long dark cloak which was pulled across his front. The most startling aspect of this apparition was the fact that his face was completely blank and featureless. As the sailor approached the figure to find out who it was, it immediately disappeared. The other ghost here is said to

to be that of a woman who is seen in the churchyard, little more than this is known except that, according to some, she is no other than St. Margaret of Antioch herself.

ST. NICHOLAS, GT. YARMOUTH, NORFOLK: The apparition of a monk, dressed in grey robes, is said to appear by walking through the front wall of Anna Sewell's house, which stands close to the church. It then walks the short distance to the church and disappears through the churchyard wall. In the early hours of the morning on December 31st, 1961, Mr. R. E. Simnett, a milkman, saw a very similar ghost around the corner from the church in Priory Plain. According to some sources, this is the ghost of a nun and not a monk.

ST. HELEN, RANWORTH, NORFOLK: This beautiful old church is said to be haunted by the ghost of a 15th century monk, by the name of Pacificus. Tradition has it that he was from St. Benet's Abbey, across the river, and that every day he would row over to the church to restore and re-paint the famous Rood Screen. Not only is his ghost seen in the church, but also rowing down the river together with his little dog.

ST. EDMUND, THURNE, NORFOLK: Local legend asserts that, on very dark nights, a ghostly light appears in the tower of this church. It is said to be the light which was lit by the villagers, in times of need, to signal for help from the monks of St. Benet's Abbey across the river and marshes. There is a curious 'spyhole' at eye level in the church tower which points directly to the abbey, traditionally this is linked with signalling to the abbey and perhaps does help to lend weight to the story of the ghostly light.



THE 'SPYHOLE' IN THURNE CHURCH WHICH IS POSSIBLY CONNECTED WITH THE LEGEND.

ST. GREGORY, SUDBURY, SUFFOLK: The bell-ringers of this church often hear strange, unexplainable footsteps in the church for which, despite thorough searching, no reason can be found.

ST. BARTHOLEMEW, CORTON, SUFFOLK: A local man is said to have committed suicide here by throwing himself from the top of the ruined tower. Some

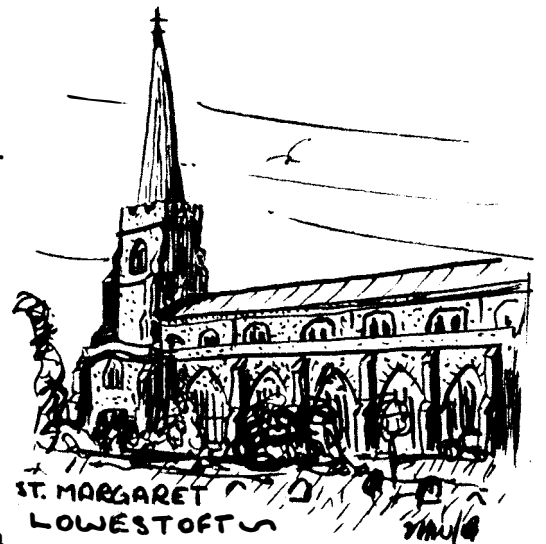
say that, on dark-some nights, his ghostly scream can still be heard as his death is re-enacted.

ST. MARGARET, LEISTON, SUFFOLK: Here again we find that a phantom 'Shuck' dog is said to haunt the area around the church. This one is known locally as Galley-Trot' and is said to lope down the road leading to the church, leap over the churchyard wall and disappear among the gravestones.

ST. PETER AND ST. PAUL, CROMER, NORFOLK: For many years, up until 1889, this church which boasts the highest tower in Norfolk, lay ruined and sadly neglected. In his book 'Cromer Past and Present', which was published in that same year, Walter Rye gives an interesting account of a rather grisly spectre which was seen in the ruined chancel. He says (referring to a path which had been made across the chancel)

"This path, now happily closed, was not much used after sunset, for the old ruins are an eerie place after dark and there is more than one ghost story lingering about them. An old man I employed some years ago to clear away some of the rubbish, told me that not long ago, as he was crossing the chancel at night, a little child-like figure, dressed in white, arose from the ground within an arms length of him, and gradually increased in height till it's face was level with his and that then, all of a sudden, a great gash appeared across it's throat, the blood poured down in a great torrent over its' white clothes, and it vanished in a flash leaving a sighing sound in his ears".

ST. MARY, RUNWELL, ESSEX: This church is said to be haunted by the ghost of a monk named Rainaldus, who lived here in the 15th century. Unlike most other apparitions he has been seen here both by day and by night.



ST. MARGARET
LOWESTOFT



ST PETER + ST PAUL, CROMER, IN RUINS 1737

ALL SAINTS, WEYBOURNE, NORFOLK: Yet again we come across another ghost which finishes off its travels in the local churchyard. A phantom coach, pulled by four black horses and driven by a headless coachman, is said to hurtle through the village and to finally disappear through the churchyard wall.

ST. NICHOLAS, CANEWDON, ESSEX: At one time the ghost of a witch, who according to legend, was buried at the cross roads with a stake through her heart, was said to appear in the churchyard here and make her way down to the river, where she vanished. The apparition was said to be headless. Of late, it has been reported that the ghost now appears in the old ferry house on the opposite side of the river.

ST. MARY, BURGH ST. PETER, NORFOLK: An interesting and unusual legend is recounted by Charles Sampson in his 'Ghosts of the Broads.' It would appear that, in the



ST. MARY - BURGH ST. PETER.

year 1101AD, a man named Adam Morland sold his soul to the Devil for a substantial sum of money, after which he left the country. Upon his return many years later, he erected a church at Burgh St. Peter, on the foundations of which the present structure was built. A few days after the church had been consecrated, Adam died, and was buried in the churchyard with full religious rites. Now, for some time prior to Adam's death, an old man had been seen around the village, clutching in his hand a roll of parchment, speaking to no-one. On the day of Adam's funeral he was seen to become very excited and followed the cortege to the church, but would not enter. As Adam's body was lowered into its final resting place, the old man was heard to swear that he would wait until

the day of resurrection to collect Adam's soul. That night, when the sexton went to lock-up the church, he saw that the old man was still there and so he asked if he could help him. The old man slowly lifted his head and the sexton saw, to his horror, that within the hood which the old man was wearing, a hideous grinning skull, glowing from within! Terror-stricken, the sexton fled back to the village to find the priest, both of them returned to the church armed with crucifixes and Holy Water. As they approached, the hooded skeleton stood up and vanished in a flash of flame, leaving behind terrible brimstone vapours. Every year after this incident, on the anniversary of Adam's death, that terrible hooded figure was seen outside the church. When the old church was rebuilt in the 16th century, it was assumed that the apparition would no longer appear. However, this was not to be, for now, not only did the hooded skeleton appear, but so did a host of others all around the churchyard wall! It is said that the awful apparition can still be seen on May 2nd each year, the anniversary of Adam's death.

ST. MARY, WORSTEAD, NORFOLK: There is a very old tradition which says that a 'white Lady' appears in this church, once a year, as the clock strikes midnight on Christmas Eve. In 1830, a local man, out of bravado, went into the bell chamber of the church that Christmas Eve to "give the White Lady a kiss!" When he failed to return, his friends plucked up their courage and went to look for him. They found him, crouched in the corner of the bell chamber, his features contorted with fear, eyes rolling and lips gibbering, completely insane. He screamed; "I've seen her! & There!! - There!!", pointing wildly about. Then he lapsed into unconsciousness and shortly after he died without ever re-gaining consciousness again.



ST. MARY - WORSTEAD. ~

ST. ANDREW, BRETENHAM, SUFFOLK: An interesting account of an 'invisible presence' here is recorded in the Eastern Counties Magazine of 1900, in which a local man recounted: "I live close to the church on one side, and there is a letter box against the church wall just on the other. I go out at almost any hour of the night before bedtime to post things for an early collection. From mine to this box there is through the churchyard a little grass path.... Having been along this track for hundreds and hundreds of times during the last two score years, I know it kind o' half middlin', and so never take a lantern even on the darkest nights.....I take a good stick with me, and thus can tap about and find my position if needful."

"Well, many a time when crossing the churchyard I have had my progress suddenly stopped, and been flung to the ground by something moving, and though as I said I have a good stick, I have never managed to strike that something yet. I sp-

ask to it but never get one word in reply. I don't believe that all ghosts are white - this one surely is dark or I must have seen it. On moonlit nights the old ghost never interferes with me, nor on dark nights when I am thinking about it and on my guard. Oftentimes though my mind is on other things, and it's just on these occasions that I get caught. No sheep or other animals are ever turned into our churchyard, and one would think a sober man could hardly tumble many times over a sheep without finding out what the animal was! No-one has ever given me an explanation."

SIR ROGER DE BOIS
HOLY TRINITY
CHURCH,
INGHAM.



HOLY TRINITY, INGHAM, NORFOLK: Traditionally on the night of August 2nd each year, the effigies of Sir Oliver d'Ingham and Sir Roger de Bois come alive and leave their respective altar tombs in the church. Taking on a flesh and blood appearance, the two knights leave the church and make their way down to Stalham Broad where they battle with an eastern looking soldier. After he has been disposed of, the two return to the church to resume their stony, recumbent positions for another twelve months.

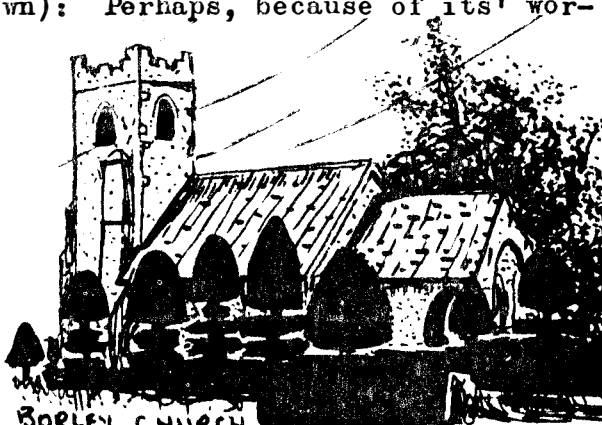
The pit, adjoining the churchyard here, is said to be haunted by the ghost of a 'woman in white.'

ST. ANDREW, ASHINGTON, ROCHFORD, ESSEX.: A solitary spirit, said to be that of a young girl who hanged herself in a nearby barn, is said to float amongst the tombs and the trees in the churchyard.

She is also seen on and around a lonely path leading to the church, where she appears from the trees and floats ahead of people using the path. Some people claim that they have heard her calling softly from the trees that line this path. Several attempts have been made to 'lay' this ghost, but to no avail. The site of the churchyard is said to be the place where a battle was fought between the forces of Edmund Ironside and Canute. Local people still believe that no trees on the nearby 'bloodstained' hill.

ST. PETER AND ST. PAUL, HONING, NORFOLK: A phantom white donkey haunts the road leading to the church. One witness described it as having smoke issuing from its nostrils and emitting a strong smell of sulphur. It galloped down the road to the church and disappeared through the churchyard wall. As it passed the astonished witness, he noticed that he could see right through it to the hedge beyond!

BORLEY, NEAR SUDBURY, SUFFOLK (Dedication Unknown): Perhaps, because of its world-famous neighbour, the Rectory, the various ghosts of Borley church have been rather overlooked. However, over the years, a wide variety of psychical phenomena has been reported in and around the church. Unaccountable tappings and various other noises have been heard inside the church, whilst on numerous other occasions mysterious footsteps have been heard both inside and outside the building. Some witnesses state that these footsteps sound as if made by someone with a limp and quite often when the footsteps have been heard a shadowy figure has been seen, or a 'presence' felt. These are by no means all of the phenomena that have reported; singing, chanting and the sound of organ music have all been heard emanating the locked church, objects have been displaced over night when the church has been locked, strange 'incense-like' smells have been experienced, a nun has been seen from time to time in the churchyard and the church bell has been heard tolling when the church has been locked.



BORLEY CHURCH, SUFFOLK.
DEDICATION UNKNOWN M.W.K.

Perhaps, if the nearby rectory boasted the title of 'The most haunted house in England', then the old church surely deserves the title of 'The most haunted church!'



DON'T MISS
LANTERN N°7
ON SALE IN SEPTEMBER



LOCAL CURIOSITIES

A common belief in East Anglia at one time was that, if you sat in the porch of the parish church at mid-night on St. Marks night (April 25th), then you would see the apparitions of those who would die, or suffer a serious illness during the following year, walk into the church. Infants and young children unable to walk were said to roll in. Those who were to die remained there, but those that were to recover returned, after a longer or shorter period, depending on the seriousness of their future illness.....

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According to an ancient chronicle, now in Canterbury Cathedral, a very strange battle took place on Friday 26th September, 1449, near Little Cornard in Suffolk. Two fire-breathing dragons, one from Suffolk which was black and the other from Essex which was reddish and spotted, fought a terrible hour-long battle, of which the red dragon was the winner. The site of the battle is still known locally as 'Sharpfight Meadow'.

+ + + + +

Set in the wall of a house on the north-west corner of the ancient Tuesday Market, Kings Lynn, in a diamond-shaped brick with a heart carved in its centre. According to local tradition, this marks the spot where a witches heart burst from her body as she was burnt at the stake, hurtled across the market and smashed against the wall. The unfortunate witch was Margaret Read who was burnt in 1590, being one of the very few witches in England to suffer this fate.

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INTERESTED IN
B.S.I.G.
AND ITS ACTIVITIES

THEN WRITE TO...
MR. I. BUNN
3 DUNWICH WAY
LOWESTOFT
for further details

'THE BELLS OF DUNWICH'

When I was a boy at Lowestoft, more years ago than I like to remember, I heard tales of bells ringing under the sea at Dunwich, but I never met anybody who claimed to have heard them. The stories were, in fact, not taken seriously, but in 1972 the subject was revived in an interesting correspondence in the 'East Anglian Daily Times.'

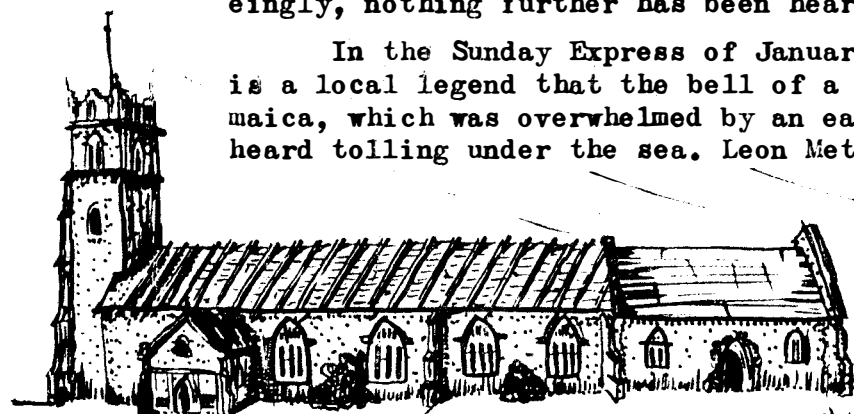
It began with a letter from Mr. W. C. Allum of Leiston, who said that during his service in the East Suffolk Police he visited Dunwich Beach at all times of the day and night, but never heard anything. He asked that people who had should contact him. This letter was quickly answered by Mr. H. D. Hall of Felixstowe, who pointed out that when the Dunwich churches went down the cliff they must have taken rubble with them, which indeed was my own opinion.

Mr. Allum swiftly replied and said that he had had several letters from people who had heard the bells ringing during the night, and one who had been awakened by them. He added that local fishermen regarded them as signs of a coming storm and would not go out when they were heard. A letter from Mr. S. L. Day of Blaxhall said that his grandfather was a Master Mariner and the owner of two barges, on one of which his father was an AB. "They knew their position when making for Sizewell Bank on passage to Bawdsey Haven by the toll of the bell from the submerged church at Dunwich."

Mr. Bill Good of Dovercourt replied that the two barges were in fact actually one and the same vessel, and that he was cook on her in 1919. One very stormy night they were on passage from Southend to Gt. Yarmouth, and they clearly heard the toll of a bell at about 10.30pm. He recognised this as a bell which the landlord of a local 'pub used to ring at closing time. For a bell to have

been heard out at sea, above the labouring of a ship in heavy weather, it must have been a very loud one indeed, and one can only wonder what its effects were on the customers! The fact remains that a bell was heard, the rest is conjecture.

Mr. Patrick G. Siggers of Sudbury then recalled that when he and his wife were at Dunwich on August 2nd, 1972, they were sitting on the beach when most of the people had gone home and they heard the clanging of a large bell from the direction of the sea. They heard two strokes only and there was no ship in sight to account for them. In a later issue of the paper, in March 1973, it was stated that a search for the bell was being made by a team of divers, not very surprisingly, nothing further has been heard about this.



ALL SAINTS, DUNWICH, CIRCA 1753 — In the Sunday Express of January 1974, it was said that there is a local legend that the bell of a church at old Port Royal, Jamaica, which was overwhelmed by an earthquake in 1692, can still be heard tolling under the sea. Leon Metcalfe, in his little book 'Discovering Ghosts', gives an account of the ghostly monk at Elm, near Wisbech, who fell asleep when he was supposed to be watching for approaching flood waters, with the result that several monks were drowned in their cells. When the bell of Ignatius, which was the monks name, is heard, it foretells not only a flood but a death in the parish. In his 'Gazetteer of British Ghosts', Peter Underwood tells the story of a city off Aberdovey which was overwhelmed by the sea through the carelessness of an official who neglected to look after the sea walls and dykes and the bells of which can be heard tolling beneath the waves.

At Forrabury, Cornwall, bells can be heard which were destined for the parish church, but the ship carrying them sank in a storm after the captain had used profane language. Phantom bells have also been heard in the vicinity of St. Ives Bay, Cornwall, but no reason is given for them. Finally there is the legend of a ghostly cathedral which is to be seen rising from the waters off the coast of Brittany, with its bells tolling and ghostly priests intoning. These are all the parallel cases I can find.

NEWS ROUND-UP

GHOST OF MAN SEEN NEAR LOWESTOFT.

On March 26th last, at around 9.30pm, a local man was driving home from Gt. Yarmouth to Lowestoft along the A12. As he got within 400 yards or so of the street lights near Corton Long Lane his head lights illuminated someone standing in the road directly in his path.

'SNEERING FACE'

When interviewed later by a BSIG investigator the witness stated; "I was struck most of all by the face, so much so that I cannot recall seeing a body or even the outline of one. It was staring straight at me with a horrible sneer on its lips! The witness continued; "It was not white or flimsy, but had a definite 'flesh and blood' appearance. I

braked hard, but instead of hitting him as seemed certain, my car went straight through him."

SIMILAR EXPERIENCE.

Apparently this was not the first time that he had had an uncanny experience on this stretch of road, as the witness pointed out; "Some months ago I was driving past more or less this same spot when, despite my heater going at full blast, my car suddenly became icy cold and an unexplainable wave of fear swept over me and my one thought was to accelerate away from the place as fast as I could. By the night in question I had completely forgotten about the incident." However it would seem that he soon remembered it again for, thinking

that he had run somebody down, the witness pulled over onto the hard shoulder and alighted from his car, expecting to find the worst; "As soon as I realised that I had not knocked anyone down, my previous experience here came to my mind and I don't mind admitting that I was overcome by a fear bordering on panic. With no more to do I leapt back into my car and put as much distance between me and that place as I could."

VERY SHAKEN.

Later, both the witness's wife and a friend were able to vouch for the fact that he was very shaken and upset by what had happened. "I cannot get the memory of that horrible sneering face out of my mind", he said, "and even now the thought of it fills me with a strange feeling of apprehension, tinged with fear."



COMMENT...

Local Curiosities in LANTERN 3 referred to a report of an object seen over Aldburgh, Suffolk, during the 1st World War. It was described as 'a round platform with a handrail around it. On the platform were 8 or 12 men all wearing blue uniforms and little round hats.'

At first glance, this could have been the average eye-witness exaggeration of what may have been a quite feasible, lighter than air, flying machine;

a man-carrying balloon for example, possibly a secret Ministry of War experiment that never caught the imagination of the generals. There is just one snag, the balloon would have had to have been colossal to lift 8 to 12 men and would have surely featured in the description. When I read the item, it did strike a chord in my memory and what I found on further investigation, is worth describing.

There is a book, which I read some time ago, called 'Flying Saucer Occupants', by the Lorenzens. In it they describe eye witness accounts of many well known UFO sightings, most of which include some reference to humanoid crew. Two of these sightings stuck in my memory, one because of when it occurred and the second because it was in the same part of the world, and had strong similarities.

The location was Georgia Bay, Lake Ontario, Canada, and the date was August 1914. Witnesses were able to observe the craft for some minutes, with at least 5 crew members visible, 2 of whom appeared to be taking on water through a bright green hosepipe. They all appeared to be wearing the same colour 'uniform' surmounted with a square head-covering. The ship was described as a shiny sphere with a square platform below. A handrail ran all around the sphere below a hatchway in its side, through which the hosepipe and the crew came. When the ship took off vertically, one crew member was still seen on the platform, clinging to the rail.

The sketch 'A' is my interpretation of what was seen, not by one person alone but by 8 people at the same time.

Thirty-six years later, at Saw Tooth Bay, Lake Ontario, Canada, a second sighting under similar circumstances was made, but by only two people this time.

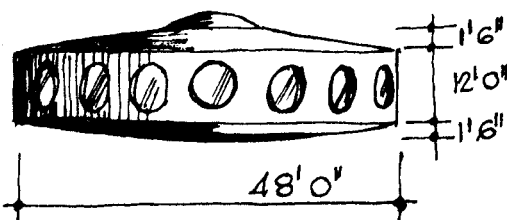


Illustration 'B', based on their description, shows an apparently updated and larger version, with the upper part of the craft serving as the platform. On it were seen at least 10 figures clad in matching 'uniforms.' One had a bright green head-cover and the rest had bright blue. Again water was apparently being taken on through two bright green hosepipes.

This second sighting described a craft more in keeping with the majority of UFO sightings over the last 20 years, but as the authors point out, couldn't the change in shape be the result of progress and development?

The report in LANTERN describes the Aldeburgh crew wearing small round hats, but again mistakes in observation are possible.

Was the Aldeburgh sighting a UFO?

Have the space travellers who visit our planet progressed in the design of their craft over the years, as we have with our rapid transition from balloons to space flight in less than one hundred years?

Was the water for fuel or drinking, or both?

Perhaps the Aldeburgh UFO was seeking water on the marshes?

Is there an eye-witness still alive who may be able to tell us more...?

L. Burrell.



B